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INDIANS AT + WORK



DECEMBER 1, 1937

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D. C.



I N D I A N S A T W O R K

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"INDIANS ON WAY TO FAIR"





· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

VOLUME V DECEMBER 1, 1937 NUMBER 4

Died, on October 30, from cerebral hemorrhage, Dr. John R. Haynes, of Los Angeles. The name of Dr. Haynes is unknown to most Indians and to most Service employees; but his services to Indians had been many and important. And the fact that he gave to Indian matters a major importance in his own thinking is significant; for Dr. Haynes chose thoughtfully his causes, and was identified with many of the major struggles of our time.

Dr. Haynes, whose death came in his eighty-fifth year, was one of the two most many-sided individuals I have ever known. The other was Senator Bronson M. Cutting, of New Mexico. But more than any other without exception, Dr. Haynes put into his numerous convictions and devotions (as well as his scientific curiosities) an intensity of application, a readiness for brief or sustained work or battle, and a joy of effort, which affected those who came near him in the way that a sudden critical increase in available oxygen

might have done. But that comparison is misleading; for most of all it was the lifelong-sustained, always slowly broadening, immediate and remote purposefulness of his will and thought, which affected those who knew him like the "shadow of a great rock in a weary land."

For nearly forty years Dr. Haynes was a practicing physician in Philadelphia and later in Los Angeles. He was utterly the physician and the scientist and such he remained till the end. But social problems - the problem, comprehensively, of increased positive liberty within and through increased social action - were in his thought always, and drew him into a series of initiatives which made history. He was the "father", and to the day of his last illness the most energetic protector, of direct legislation (the initiative, referendum, and recall) on the Pacific Coast. He helped to establish, and until his death was the main moving force in, the largest and most successful demonstration of municipal ownership of water, light, and power in America - probably in the world - the Water and Power Board of Los Angeles. He pioneered in "negative eugenics" - the sterilization of the unfit. He served during its formative period as head of one of the country's really productive civil service boards (Los Angeles). He pioneered in mine safety investigation and legislation. He worked for, and financially assisted, the adult education movement and movements toward socialized medicine. His considerable wealth, all earned by his own labor, was

currently (as now) devoted to his public purposes; but his contributions totaling hundreds of thousands of dollars were but supplemental to his contributions of work, and were insignificant when compared with his gifts of himself to causes - gifts of wise political decision, of loyalty to co-workers and enthusiasm for the young, of a statesman's initiative, of a marvelous richness of practical understanding drawn from important work in many fields across fifty years.

Dr. Haynes took up the Indians' cause in a dark hour - the Albert B. Fall time of 1922-23. For some years, the Pueblos' struggle represented, and was waged in behalf of, all the Indians. That struggle well might have been defeated but for Dr. Haynes. Merely as one item, mentioned because of its concreteness, he donated nearly forty thousand dollars to the legal costs of that particular struggle. The recent adjustment in behalf of the Owens Valley California Indians, whereby Los Angeles is exchanging, for values of some \$80,000, other values exceeding \$250,000, for Indian benefit, is a recent item whose existence is due largely to Dr. Haynes.

I last saw Dr. Haynes during the recent summer. He had recovered from a first cerebral hemorrhage and he knew that a second, perhaps a final, stroke might come at any time. Conserving all his energies, he was doing from his sick-bed a heavy day's work every day. We talked for hours - about international and national matters, Indian matters, soil conservation matters, the future of

his own social enterprises, immediate and remote questions of power and light, applied eugenics. We discussed - or rather, he discussed - then, subjects more lasting and universal: nature, the enigma of pain and of evil, the buried powers of the human brain, the doubt whether man shall prove able, soon enough, to master the technologies man has created - the "doubtful doom of humankind." His versatility was so much greater than my own, his spiritual intensity was much more adequate, that it was I who seemed the old man and he the young. I "heard the trumpet sounding on the plain of a thousand years." Then we saw each other no more.

This is not an obituary, but a note upon a life - to which Indians are profoundly indebted - which goes on and on.

* * * *

Camp Fire Girls of America have instituted Conservation Year. More than 200,000 girls will study, and will do practical local work in, conservation of landscape, wild life, wildwoods, soil, water. Indian tradition and impulse entered largely into Camp Fire Girls when the movement was started 25 years ago. Conservation enterprise by Indians and on Indian lands partly inspired Conservation Year for the organization. The extraordinary stock reduction, range adjustment and conservation work of Laguna and Acoma Pueblos was described to the Camp Fire delegates at their yearly convention in Dallas, Texas, October 15. These girls and

their wise leaders can achieve profound things if they work cumulatively.

* * * *

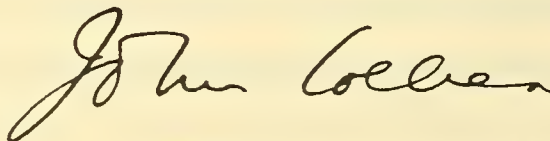
At Fort Hall, Idaho, as at Uintah and Ouray, Utah, I found Indians acting splendidly but mentally confused beyond a certain point. What makes the mental confusion? Primarily it is the stark irrationality which has been imposed by land allotment plus badly considered irrigation enterprises. Through land allotment a stubborn personal property sentiment was planted in Indians; and this same allotment system defeats the personal property sentiment, because as allotments become fractionated they vanish as effective property. Add to this condition what took place at Fort Hall: the building of an irrigation system, in excess of the water supply, without previous soil surveys, watering allotments that are permanently sub-marginal as farm land. Against de facto irrationalities like these, the Indian mind hurls itself in vain. The Reorganization Act does not dissolve these inherited facts.

But both at Fort Hall and at Uintah and Ouray, right now, the facts are being so fully explored, and are being reduced to statement so simple, that it may be hoped the Indian mind (as well as the Indian Service's) can see steadily and whole the entire situation and its near and remote remedies. Fine work by T.C.B.I.A. is nearing completion at these reservations. (Technical Coopera-

tion, Bureau of Indian Affairs, Soil Conservation Service, Allan Harper, director.)

* * * *

Meetings in Oklahoma, called by Senator Elmer Thomas as record hearings of the Senate's Indian investigation committee, did not move at all in the direction of windy or of irrelevant criticism. Nearly all Oklahoma tribes spoke through representatives. Not one group, not one individual even, called for the abandonment of the Indian Reorganization Act or the Oklahoma Indian Welfare Act. There was criticism "a - plenty", but all of it was realistic, much of it was kindlier, more temperate than the facts called for, and (save for a long list of provocative hypothetical questions by one witness at Muskogee) every utterance was courteous, dignified, humanly considerate. Chairman Will Rogers, of the House Indian Committee, attended the meetings, along with members of the Oklahoma delegation. Senator Thomas, with success as well as with patience, helped every Indian spokesman to register effectually. The meetings brought to the Indian Service much that it needed to know.



Commissioner of Indian Affairs

B R E A D

A Story in Pictures of Wheat Culture at Jemez Pueblo

By

Ten Broeck Williamson,
Soil Conservation Service

(Photographs by the
author, courtesy of the
Soil Conservation
Service)



Jemez Pueblo, an ancient adobe Indian town of some 650 population, lies on the Jemez River, a tributary of the Rio Grande, fifty miles northwest of Albuquerque, New Mexico. The life of the Jemez Indians moves in a measured rhythm from season to season, from crop to crop.

This is the story of wheat at Jemez - from the grain they plant and harvest to the bread they bake.

Wheat is planted at Jemez Pueblo for a period of two weeks commencing about March 15. It is sown on unplowed soil, usually in a field which was planted to corn the previous season.





After sowing,
the wheat is plowed under.

After the wheat field is plowed, it is ridged for irrigation. This ridging is done by hand, with the large pueblo-type hoe, which is, in reality, a square-pointed shovel, the neck of which has been reshaped.



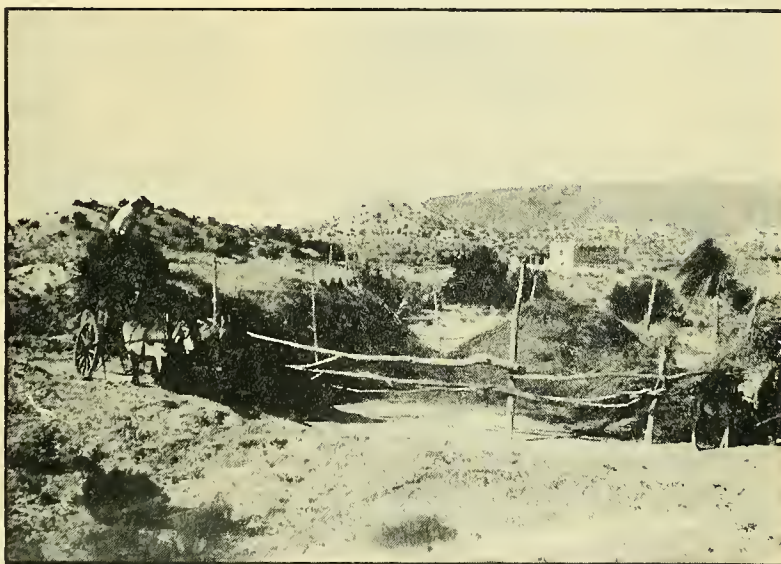
During the warm months of spring and early summer, the wheat grows rapidly. It is irrigated once a week. The irrigation systems at Jemez and other pueblos go back to pre-Spanish times. They are kept up by painstaking community effort.



The wheat is ready to harvest by the middle of August. It is cut by hand with a sickle - Pueblo regulations have prohibited the cutting of wheat with a machine. As a matter of fact, most of the plots are too small to make the use of a machine harvester practicable.

After drying in the field for several days, the wheat is hauled to a threshing floor on the open ridges near the Pueblo.

In constructing a threshing floor, a circular area about thirty feet in diameter is leveled and cleared of all vegetation. If the natural surface is not hard, a floor is made by filling a six-inch excavation with adobe clay. When this is nearly dry, goats are driven about in the area until the clay is well-packed. The floor is enclosed by a pole fence and the wheat is piled in the center to a height of eight or ten feet.



Horses are led into this wheat-filled threshing floor and are driven around and around, first in one direction and then in the other, until the pile is flattened and every grain of wheat has been released by the pounding hooves. This phase of the threshing takes about a half-day.



Next, the threshers, using pitchforks, toss the straw into the air. It is in this and in the following processes that the work is dependent upon a favorable breeze, making it so necessary to build the threshing floors in a high windy location.

As the straw is tossed into the air, it blows away, leaving the chaff and the grain. When this residue is thrown into the air with shovels, the chaff is carried off and the threshed grains remain on the floor.

This is threshing the old way, without machinery. But beginning in the summer of 1937 the Pueblo threshed with its new machine which, although less picturesque, is far more efficient.



The sacked wheat is hauled home to be stored and used throughout the year. It is ground from time to time and used in making bread, or it is taken to the store and traded for food and clothing. Selected grain is saved for use in next year's planting.

Such is the course of wheat until it has been harvested. In its route from bin to the table, it never leaves the Pueblo of Jemez. Before it can be baked, the wheat must be cleaned, washed and ground.

The Jemez housewife selects the amount of wheat which she wishes to have ground and takes it to her flat housetop or to a suitable windy location for a final winnowing. Holding the grain high over her head in a pan or basket, she spills it slowly onto a canvas or a blanket while the wind carries off the final bits of chaff and other refuse.

After this winnowing, the wheat is washed in an irrigation ditch or in the river in a sturdy Jemez yucca ring-basket. After being spread on a canvas to dry, the wheat is ready to be ground.





The quality of the grind is determined by how soon after washing the wheat is taken to the miller. The wetter the wheat, the finer will be the housewife's flour.

There are two flour mills at Jemez, one on either side of the river. Both are now run by water-power, although until recently one of the mills was operated by electricity.

At the mill the wheat is placed in a wooden hopper above the millstones of malpais, a coarse lava rock. The upper stone, fastened directly to the water wheel below, revolves on the lower stone. As the stone turns, wheat trickles from the bin, a few grains at a time, and passes between the stones. The miller receives about one-tenth of the flour as his fee.





Almost any day in the year, but especially before a feast-day or a dance, one may see fires burning in the dome-shaped outdoor Jemez ovens. It is a sign that inside the house dough is being kneaded and loaves are being shaped.

For an hour and a half to two hours, a cedar fire is burned in the oven. Next, the coals are raked out with a wet rag fastened to a pole and bran is sprinkled on the oven floor to test the heat. If the bran burns, or turns dark rapidly,

the oven is too warm and must be cooled by dousing it with water. Occasionally dried corn husks are used in the same manner to test the oven heat.

When the oven is ready, the loaves (usually shaped like a biscuit or a large parker-house roll) are carried from the house on boards polished from long use. Deftly, the loaves are placed on a long-handled wooden paddle and deposited on the oven floor, which usually holds twenty loaves. The oven opening is then sealed with a board or a slab of rock. Often the seal is made air-tight by plastering around the slab with adobe mud.





In forty-five minutes to an hour the oven is opened and the brown, thick-crusted loaves are removed.

The Jemez woman balances on her head a basket of the warm, fragrant loaves, and proudly carries them to her home, there to place them on the table for the enjoyment of her family and her guests.

Thus is completed the field-to-table cycle of Jemez wheat.

* * * * *

FOURTEEN PUEBLOS TO CARE FOR OWN NEEDY MEMBERS THROUGH DONATIONS OF CANNED GOODS

A gratifying evidence of the benefits resulting from Rehabilitation expenditures is shown in a letter from Dr. Sophie D. Aberle, Superintendent of the United Pueblos Agency in New Mexico, who writes:

"In appreciation of the canning equipment purchased from Rehabilitation money for the Pueblos, fourteen pueblos agreed to can extra food each year to be held in storage and given out by the Governor and Council of each village, on order of the Governor, for the support of the sick and needy.

"This should eliminate the necessity of supplying the Pueblo Indians with rations hereafter."

ANOTHER INDIAN GETS IMPORTANT SERVICE POST

Archie Phinney, Nez Perce, was appointed in October as field agent for Indian Organization in the Great Lakes area of Minnesota, Wisconsin and Michigan. He fills the vacancy created by the promotion of Peru Farver to the superintendency of the Tomah Agency in Wisconsin.

Phinney was born on the Fort Lapwai Reservation, attended local schools, then went to Haskell Institute and later to the University of Kansas from which he graduated in 1926. He worked for two years in the Washington Office of the Indian Service, meanwhile taking night courses in ethnology at George Washington University. Beginning in 1928 in New York he studied anthropology at New York University, concurrently performing settlement work for the University's Bureau of Community Research and Service. He also did work at Columbia University which centered around research on Indian tribal life and included an eight-months' study among his own Nez Perce people.

In 1932 Mr. Phinney went to Europe and Asia on a fellowship arrangement which was sponsored jointly by Columbia University and the Leningrad Academy of Sciences, and which permitted him to work and study among primitive peoples. Mr. Phinney's work was a part of a program of assisting minority groups, through economic rehabilitation, through study of their customs and resources and through fostering local initiative.

All of the seven organization field agents in the Service are of Indian blood: Ben Dwight, Choctaw; A. A. Exendine, Cherokee; Donald Hagerty, Blackfeet; George La Vatta, Shoshone; Kenneth Marmon, Laguna; Ben Reifel, Sioux.

* * * * *

CROW FAIR IS SCENE OF COLORFUL GATHERING

The pictures shown on the cover and as the frontispiece are from the second annual Crow Fair, held during the first week in September. The pictures can give little idea of the colorfulness of this gathering which brought together not only Crows but Cheyennes, Osages, Kiowas, Gros Ventres, Nez Perce, Sioux, Arapahoes, Crees, Shoshones, and Blackfeet Indians from neighboring reservations. The fair was planned by the Crows and only Indians took part in it. Parades, races, calf roping, bronco busting, buffalo riding and other rodeo events filled the days; Indian dances were held during the evenings. Education Day was marked by a parade of Crow students. The final day - "give-away day" - concluded with a buffalo feast for visiting tribes.

GOVERNMENTAL REORGANIZATION

AND CONSERVATION

By John Collier

During my recent trip in the West, I encountered numerous puzzling misunderstandings concerning the President's program for the Reorganization of the Executive Departments. This caused me to reread the President's message to Congress of January 12, last, and the 70-page report of the President's Committee on Reorganization, transmitted to Congress with a message. In the report, I came upon dozens - indeed scores - of particular propositions which, separated from the total trend of the report, might provide food for debate. The report itself is more an indication of principles than an insistence upon detailed changes. It is an effort to move from comparative chaos to somewhat more of simplicity and order. But I am going to comment upon just one of the misunderstandings which I encountered on my journey.

The Committee recommends that there be created a Department of Conservation which "should take over most of the activities of the present Department of Interior." The Committee points out conservation is one of the five "great thrusts which have come to the surface in the last generation, not only in this country but in all countries, though in different ways." The Committee then

recommends that the Department of Conservation shall administer "public lands, parks, territories and reservations, and enforce the conservation laws with regard to public lands and mineral and water resources, except as otherwise assigned."

The Committee then suggests a division between publicly-owned and privately-owned lands, and it implies, rather than states, that the broad distinction between the Departments of Agriculture and the proposed Department of Conservation, in the matter of jurisdiction over lands, shall be as between privately-owned and publicly-owned lands.

However, the Committee insists that the location of particular bureaus or functions should be "a task performed only by the Executive, on the basis of careful research and discussion with those most intimately involved."

Against the above-summarized proposal there now rages an embittered attack, and one of the leading attackers, the eminent Gifford Pinchot, has averred, in speeches in many places, that the Interior Department has been, and is, a destroyer, not a conservator - verily, a destroyer of practically everything it can touch. Mr. Pinchot makes a grudging, partial exception in the case of the National Parks, but he refuses, for example, to recognize any of those far-reaching, strenuously-pressed conservation measures which have been dominant in Indian Affairs since 1933. He is unaware, apparently, that the Soil Conservation Service originated

in the Department of the Interior or that its largest demonstration area today is an Indian reservation. He, and many other debaters, seem to be prepossessed with the thought that a conservation department would take unto itself the National forests and ravage them.

Yet, actually, there is not a direct word said by the President's commission as to where the National forests shall be lodged; and when in 1933-1934 the President had power to transfer bureaus practically at will, he left the United States Forest Service where it has been the last thirty years, under the Department of Agriculture.

The formula of the President's Committee, in itself, clearly points toward an increasingly intimate cooperation between the Departments of Interior (or Conservation) and Agriculture, because the publicly and privately-owned lands are intermingled throughout the nation, and their use has to be planned and their practical development executed in terms of watershed units, and this basic consideration must force all of the bureaus and jurisdictions, and both of the Departments, and other departments as well, to develop integrative arrangements reaching clear across bureau boundaries and departmental boundaries.

The remarks here made are not set down as an argument about a controverted proposal, but as an attempt to convey to the readers of "Indians At Work" a knowledge of what the President's Committee really has recommended. If the statement here made be

accurate - and it is - how lacking in perspective, even in relevancy, do many of the polemics sound.

The best part of the conservation achievement of Indian Service in recent years - and it has been a profound achievement - has been the product of a most intimate collaboration between the two Secretaries, of Agriculture and Interior. Not departmental rivalry but department collaboration in conservation has been the unbroken experience of Indian Service for four years.

For the rest, and really needless to say, Indians, and those who know Indian Affairs of the present, like those who know wider-reaching departmental affairs, are well aware that Secretary Ickes is an aggressively determined and an intensely active conservationist.

REORGANIZATION NEWS

Charter elections recently held show the following results:

	<u>Yes</u>	<u>No</u>
October 30 .. Forest County Potawatomi	58	6
(Tomah, Wisconsin)		
October 30 .. Wyandotte (Shawnee Agency)	148	0
November 6 .. Round Valley (Sacramento Agency)	62	18
November 12 . Tuolumne (Sac and Fox Agency)	21	1
November 13 . Minnesota Chippewa.....	1480	610
(Consolidated Chippewa Agency)		

The following tribes recently voted for their constitutions:

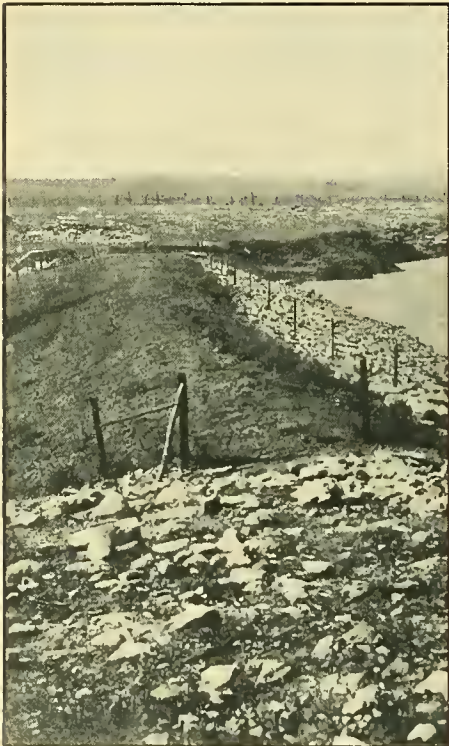
	<u>Yes</u>	<u>No</u>
October 23 .. Iowa (Shawnee Agency)	19	18
October 30 .. Stockbridge (Tomah, Wisconsin)	119	13
November 13 . Sac & Fox	80	76

CCC - ID WORK AT PAWNEE AGENCY, OKLAHOMA

A compilation of descriptions and photographs of recent CCC work at the Pawnee Reservation, Oklahoma with Bernard Gardipe, Philip Gover, Peter New Rider, William Pappan and Claude C. Savage, all CCC - ID employees, as contributors, has been sent to the Washington Office. Space does not permit reproducing the entire report; a few photographs, however, are shown below.

CCC - ID work at Pawnee has included the construction of a number of stock reservoirs and various types of soil conservation work, such as the building of check dams, terracing, baffle construction, sodding work and tree planting. A number of community wells have been built and insect control work has helped to check damage to crops. First-aid and safety courses have been stressed and ninety per cent of the men who took the courses passed the examinations and were issued certificates of completion.

There are five tribes represented at the Pawnee jurisdiction: Pawnee, Ponca, Otoe, Kaw and Tonkawa.



Stock Water Reservoir
Kaw Reservation



Erosion Control
Pawnee Reservation

GROUP SACRIFICE AND INDIVIDUAL SACRIFICE FOR CONSERVATION

Two Pueblo tribes--Laguna and Acoma--have proved the ability of Indians to be conservationists. Be it remembered that these tribes largely are non-English speaking, and that Acoma represents the most ancient-minded of the Indians. In both Pueblos, responsible self-government is immemorially old; but many an anthropologist has believed that factionalisms within Pueblos were irreconcilable, and that their ancient institutions and ancient outlooks upon the world could not meet modern, practical challenges.

In 1935, Laguna was grazing 55,000 sheep units on a damaged range whose carrying capacity was 15,000. Acoma was grazing 31,025 sheep units on a damaged range whose carrying capacity was 8,500. Both of these Pueblos have a minimum, only, of irrigable land, nor is there any way to get substantially more water on the land. Both Pueblos had witnessed the progressive "gutting" of their ranges.

In both Pueblos, livestock ownership was individual, not tribal, and there were rich and poor livestock men. There were men with larger range priorities, and men with smaller priorities. In brief, every complication that exists among the whites on the public domain may be said to have existed at Laguna and Acoma, with the important distinction which was clearly announced to these Pueblos in 1935, namely: that their self-governing institutions were considered to be even more precious than their lands, and that they would not be coerced in the matter of stock reduction.

Range studies were completed, ownership of stock was determined, range betterment works were projected, and in day and night meetings lasting weeks, even months, all of the data was made known to the Lagunas and the Acomas. Then they signed range agreements with the Unified Pueblo Service.

Laguna and Acoma, voluntarily, acting in their customary community fashion, undertook to cut their livestock down at the rate of 8,000 animals a year at Laguna, and 4,505 animals a year at Acoma.

In 1935, Laguna actually reduced its total just 8,000, and Acoma reduced its total 4,505.

By the end of 1936, Laguna had cut its animal population from 55,000 to 39,000, and Acoma from 31,025 to 22,015.

In 1937, with diminished appropriations, government work had to be sharply curtailed. Soil Conservation Service work and

Indian Emergency Conservation were cut in half in the Pueblos as a whole. What did Laguna and Acoma do?

Laguna proceeded to cut its total of herds to 31,010 sheep units (from 55,000) and Acoma to 17,296 (from 31,025).

Even more interesting was the method of reduction, specifically at Acoma. There, the whole burden of sacrifice, so far as breeding-stock, and therefore range privilege, was concerned, was borne by the richer livestock owners. This meant owners of more than 437 ewes and lambs. In this all-important detail, as in the matter of total reduction, it was the Pueblo as a voluntary institution which acted, and not the government which compelled.

The severest of the ordeals was this most recent one of 1937. Making plans to make necessary sacrifices is one thing; sternly executing the sacrifices, at the expense of a surrender of one's personal capital investment and one's personal advantage, is something else. This year, Laguna and Acoma have given up a total of stock nearly as great as the total which will remain when all reduction is finished. The success partly has been due to the use of patience, wisdom, and complete frankness of statement by Superintendent Aberle and her staff. But principally it is evidence of the terrific will to live, and the practical adaptiveness, and the profound communal loyalty of the Acomas and Lagunas.

Who, in the face of such results, can justifiably have fears as to the future of these most ancient tribes? Their life is as much in the future, as in the past.

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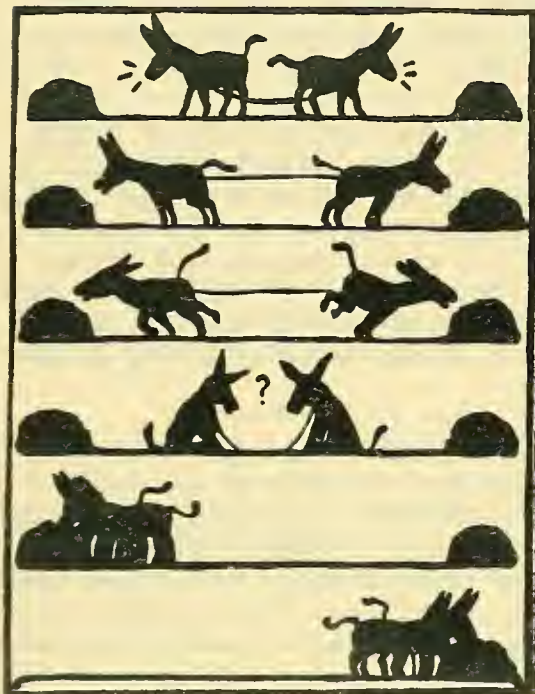
"A CALENDAR OF ANNUAL EVENTS IN NEW MEXICO"

The first publication of the New Mexico Federal Writers' Project is a pamphlet entitled "Calendar of Annual Events in New Mexico", one of the publications in the American Guide Series. It lists, month by month, various colorful state annual events - not only Indian dances and ceremonies but rodeos and frontier celebrations and various Spanish fiestas and religious ceremonies. The preface was written by Harry L. Hopkins, Administrator of the Works Progress Administration. It is illustrated with wood blocks by Manville Chapman and others, who worked under the Federal Arts Project of New Mexico. The Santa Fe Civic League and Chamber of Commerce are listed as sponsors. The price of the bulletin is 25 cents.

A WORD ABOUT COOPERATION

By Edward Huberman

Textbook Writer And Curriculum Research Worker, Indian Service



Making a living takes time, takes effort. Some of us can spend just a little time and yet make a good living. Others of us, less skilled or less lucky, work and worry for practically twenty-four hours a day and still make only enough of a living barely to keep alive. We try hard, we do things we think we are supposed to do, we sharpen our wits until they have a razor-edge and still very often we just can't seem to get ahead. We have tried, all right. Each one of us has tried, in his own way, to push himself ahead. Few of us get there. Why?

There are many different answers to this question. One of them we almost never bother to think of. Here it is. When each

person in a neighborhood, working for himself alone, tries to push himself an inch ahead, some other person frequently has to be pushed an inch back. Result: nobody gets anywhere.

We don't have to look very far afield for examples. A group of Indian farmers in Oklahoma were recently selling their daily surplus milk to a certain creamery. For a time, all went well. The creamery sent its truck regularly, picked up the milk and paid promptly. But after a while, another milk purchaser came along and made a "proposition" to one of the farmers. The proposition had something to do with a higher price per hundred pounds. Well, the farmer agreed to change his milkman. He didn't bother to investigate or find out how reliable the new purchaser was. The promise of a higher price made him forget about a lot of other important things. Two or three of his neighbors joined him in switching over.

The story of what happened is none too pleasant. The new milkman would come to pick up the milk only when the roads were in tiptop shape. A little rain - and no milkman. When it came time to pay for the milk he put the Indians off and said "Next week." Meanwhile, the first creamery, the old reliable, found that with four farmers out, there wasn't enough milk left in the group to make it worth while coming at all. After some time, the "higher price" milkman had paid the Indians only half of what he had promised, and they had to sweat to get that much. Naturally they were not anxious to do business with him anymore and for some time all the surplus milk in that community was just not being sold at all. The farmers, instead of sticking together, had decided to divide. That made matters worse for all of them.

This is an old problem and at one time or another people have tried a number of ways to solve it. This article will tell you about one way which rarely fails, if you follow the rules. Think it over. It's a question of helping your neighbor and letting him help you. Instead of boosting yourself at his expense and having to suffer when he boosts himself at yours, work with him. Help him in some of the things he does, and take his help in working out the things you have to do. You will both become twice as strong as you were when you worked entirely alone.

If you are a farmer, you make your horses work for you when you want to plow your land. You put all kinds of machinery to work when you cultivate, irrigate, harvest. You even use machines to incubate your chicks. Yet when it comes to such an important part of your business as selling your farm products, you forget that the help of your neighbors is more powerful than the strongest machinery. You are quite willing to go to the nearest market and ask, "Please, sir, how much will you give me for my eggs, or my carrots, or my potatoes?" You hear the answer and you sell. Then you go home and often find that the price you received wasn't even as much as it cost you to produce the eggs, or the carrots, or the potatoes. You really have cause to wonder whether you'll ever get ahead, that way.

Of course, there is such a thing as market price. But how many of us stop to consider that in addition to just plain market price, there is "good" market price and "best" market price. How to get that "best" is the thing to know.

Well, for the most part, you're not going to get that "best" if you take only your own produce to market, a little at a time. It costs money to handle farm produce in small quantities and you have to pay part of that cost when you sell one dozen eggs at a time, or one gallon of milk.

But if you and ten neighbors put all your eggs together and take them to market, you're not only in line for a better price per dozen, but most of you save the time you used to spend running around looking for a buyer for your little "dozen at a time." Only one man has to go to market, not eleven. You can all take turns in going to market. Or if your organization, a "marketing cooperative", should grow, you might hire one man to do it for you every day.

Your man might have time to do other things for you, too. Because you, a busy farmer, cannot always know exactly what your products are worth, at any special time, you would expect the man you and your neighbors hired, your "cooperative manager", to keep posted on such information. You would expect him to study all the forces that push prices up or pull them down. He should know the grade of the product he is selling for you, and of course, he should find out how much the different grades are worth. Then he can advise you how to make more money.

When he discovers, for instance, that Grade A milk will bring twice as much money as Grade C milk, then you've got something definite to work for.

These are only a few of the ways in which you can help your neighbors and yourself through cooperation - working together. If you want to learn more about cooperation, start talking about it to the people who live near you. Then get in touch with your Agency superintendent. He may have some ideas and some leaflets you might like to read and discuss.

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Note: The illustration which appears on the first page of this article was used through the courtesy of The Cooperative League of the United States of America - New York City, New York.

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CCC WORKERS HAVE OBTAINED OUTSIDE JOBS AT MISSION AGENCY, CALIFORNIA

By Robert A. Wehr, Senior Project Manager,

CCC - ID, Mission Agency, California

It is interesting to notice that several of the men who were working last year and who obtained experience under CCC in various skilled jobs such as tractor driving, repair work, cement construction and other types of skilled work have secured outside employment at good wages. Those employers from whom we have heard have said that they are glad to be able to obtain the services of our Indians, since they are willing and competent workers who show the results of their four years of CCC training.

REVOLVING CREDIT FUND

In the November 1 issue of "Indians At Work" the status of Indian Organization as of October 15 was shown in detail. Credit activities are following closely upon completion of incorporation of tribes. Of the forty-four tribes now incorporated, representing an Indian population of 42,140, loans have been made to twenty-eight tribes, representing a population of 29,817, leaving sixteen tribes, representing a population of 12,323 who are eligible but who have not yet received loans. Of this number two tribes do not wish to borrow funds at the present time. Loans for seven tribes are in process of formulation and most of the remaining seven tribes have only recently been incorporated and will doubtless make applications in the near future.

In Oklahoma thirty-seven charters have been approved for credit associations, twenty-two of which now have approved by-laws and have requested loans which are being given consideration at present. Forty-four loans direct from the Government to individuals have also been approved for Oklahoma Indians.

Since June 30 the following commitments have been made to Indian corporations.

Potawatomi Agency

Iowa Tribe	\$15,000
Kickapoo Tribe	15,000
Sac & Fox Tribe of Missouri ...	10,000

Jicarilla Agency

Jicarilla Apache Tribe	85,000
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Great Lakes Agency

Lac du Flambeau Band of Lake Superior Chippewa Indians ...	15,650
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Fort Hall Agency

Shoshone-Bannock Tribes of the Fort Hall Reservation	100,000
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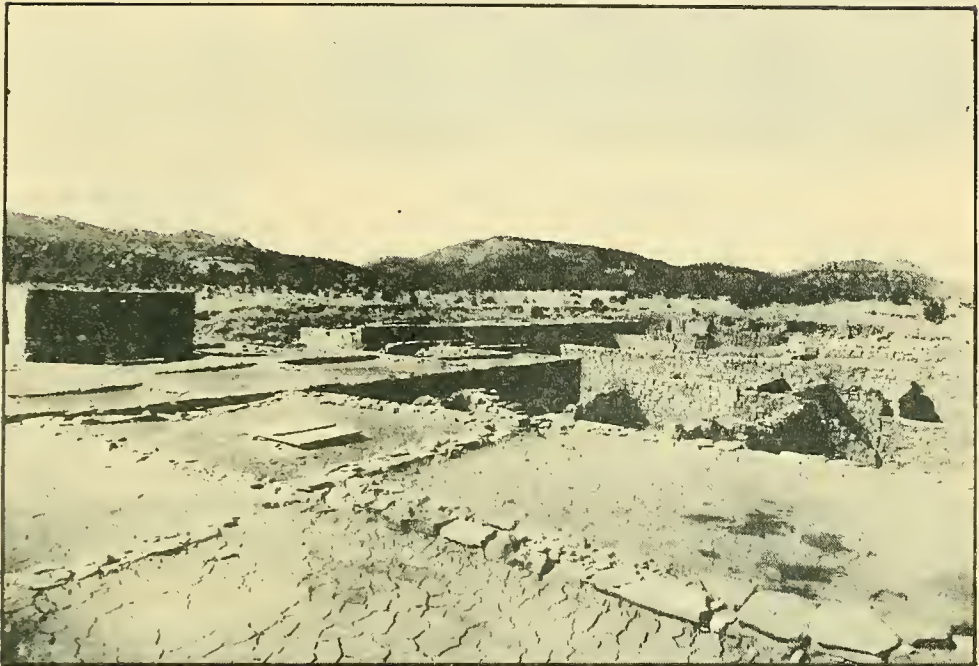
Carson Agency

Walker River Paiute Tribe	22,000
Yerington Paiute Tribe	6,000
Total	<u>\$268,650</u>

LIFE IN AN INDIAN C.C.C. CAMP

By Erik W. Allstrom, Camp Superintendent, CCC - ID

United Pueblos Agency - New Mexico

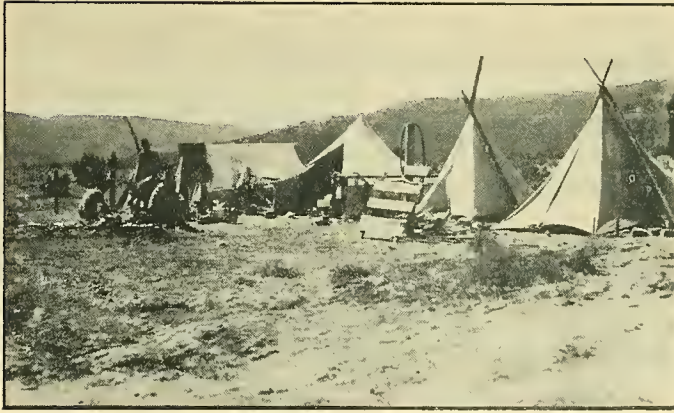


The Ancient Ruins Of Kinishba

Many people have asked how we live in our Indian camps. They want to know the difference between our life on Indian reservations and that of the white boys in their big camps. Let me tell you briefly something of one Indian camp.

One difference is that our camps are smaller. Reservation jobs are often smaller, so permission was given to us early in the C.C.C. program to develop camps suited to the size of the job to be done and to extend the ages of the men employed so as to make it possible to use older able-bodied men who needed work.

Above and on the following page are some pictures of a small fence camp. On the Fort Apache reservation is what is perhaps the largest prehistoric Indian ruin in Arizona. For several years.



A Four-Tent Apache Camp

the Department of Anthropology of the University of Arizona has been excavating it, in order to make new findings about the early life of man in North America. It was decided that it would be a worthwhile CCC project to protect these ruins by a fence; consequently our camp of twelve men was set up and we went to work.

This was a four-tent camp. Three were used by the twelve men for sleeping. The other was the foreman's and was used also as an office and as storage for extra supplies and tools. On wet days the cooking had to be done inside.

In order to make a lasting fence, we had to go several miles to find a sufficient supply of hard white cedar for posts. Four of the boys went every morning to the edge of the forest in the truck to cut and take out posts.

All the posts were peeled and set in a square enclosing forty acres of ground. It was important that the corners be strong and the men were especially careful to do good work there and at the gateway.

In the evenings after work and supper were over, the boys took part in baseball practice. Reading, cards, checkers and talking took up the later part of the evenings. On Friday afternoon or Saturday morning most of the boys would go home to cut wood for the next week, to irrigate and tend their gardens and to see something of their families.



The Fence Crew At Work

THE STRADDLE BETWEEN CULTURES

By D'Arcy McNickle, Administrative Assistant - Office of Indian Affairs

THE ENEMY GODS - By Oliver LaFarge.
Houghton, Mifflin Company - Price \$2.50

Why people will persist in regarding the Indian's world journey as an experience special and apart from the rest of the human family, something on the picturesque side, more stagey than real - this has always been a puzzle. Now, after reading Mr. LaFarge's persuasive The Enemy Gods, it will be more puzzling than ever if the attitude continues among people who should know better.

The Indian has always had "friends", and it has sometimes seemed that the "friends" have been his worse enemies. We wince when we recall the days when hairy-chested frontiersmen set about systematically to rid the public domain of the vermin who pestered the overland trails. Colonel Chivington at Sand Creek, Colorado, was forthright. Vermin was vermin. But really, it was after his time that the Indian fell upon evil days. The abolitionists, the humanity lovers, out of employment after the Civil War, found the naked, hounded red man and cuddled him close. They offered Bibles instead of bullets, and there were Indians who thought it was a poor exchange. A dead Indian, they would say, is better off than Mr. LaFarge's Myron Begay (born Ashin-Tso-n's son; Big Salt's son, that is), at the moment when, frenzied by the cheap rascality of Christian soul-saving, he stood up in a kind of missionary pep-meeting and denied his gods.

"Dis belongs to Nayeinezgani, a so-called Slayer of Enemy Gods," he declared, and half-choked. After that, he really gave himself up to madness, - and so his tale rushes into one of the most moving climaxes that, I suppose, anyone will ever write, using the Indian as material.

It seems obvious that LaFarge, in writing of Myron Begay and his Navajo hierarchy, has written a story of the human race and its tribal gods. "Sought the gods and found them," refrain in one of the ritual songs, is the refrain which carries through the book. This passion in the desert must have been old stuff when the Cro-Magnon were getting the spirit of things into imaged reality on their cavern walls. Why, then, label it as Indian or heathen? Why call it picturesque? Why, on the one hand, try to stamp it out, or, on the other, simper about it? Truly, it is one with the frenzy imaged by the prophets in Israel. It is in the stream of race consciousness. Amen to that.

The story has been done before, but the number of times it has been done knowingly, and intelligently, and authentically is rare indeed. This is the story of the straddle between cultures. Even certain Indian spokesmen who on occasion have alluded to the dilemma which they themselves at some time faced, have only managed to give it a feather headdress. It is LaFarge's distinction to have told the tale honestly and movingly, and so to have dignified it with human warmth.

Myron Begay, his protagonist, comes to us as a very young boy completely overawed by the power and the glory of his white teachers. There is a certain supple willingness about him which catches the eye and engages the Christian interest of Mr. Butler, the missionary, about whom, evidently, there is enough elemental kindness really to win the boy's heart and so to make him wretched in those later vital moments when he tries to enter the kingdom of his own manhood. The painful vacillation, the final burgeoning of assurance are told with passion and deft insight. For one who has had to come to them through imagination, some of these scenes in the boy's life, for instance his first day at school, or his vigil in the presence of the coming gods long afterwards, are creative artistry of the rare sort. It is more than reconstruction of a probability; it is the living experience.

To express a fear that readers unfamiliar with the abundance of Navajo spirit and strange to the ways of Indian administration may have moments of feeling that they have lost their way in The Enemy Gods is not to detract from its quality. Some reviewers, one judges, have been rather baffled and have hinted a preference for Laughing Boy. It is inevitable that the comparison should be made, though that is rather beside the point. This reviewer is satisfied that there is more of substance and of enduring emotion in this present work, even though it may not yield itself so easily to the casual reader.

To add a final word. Indians are distinctly the gainers every time a book of the stature of The Enemy Gods comes from press. Not Indians alone, but their teachers, the administrators of their affairs, white men generally, have need of a deeper perspective in Indian matters. Merely thinking of Indians as emerging from savagery and being hastened on the road to salvation by our various ministrations, never brought us closer to them in understanding. So we have learned. Any one reading The Enemy Gods will see clearly just why that should be. Nothing sickens mutuality like high-thinking. Indians have long been thinking so. What they would like white men to know, and what The Enemy Gods would make clear; is that there is only one humanity, and Indians are made in the image. Only that.

GEORGE INYO

(Condensed From Two Articles In The Trona Pot-Ash, Trona, California)



George Inyo
(Courtesy of the
Trona Pot-Ash.)

During his ninety-six years, George Inyo, who is said to be the last of the Panamint Tribe of Shoshones, has seen a pageant of changing times such as is witnessed by few men. Born in Death Valley, California, near the Panamint Mountains in 1841, he saw the very beginnings of the relentless westward march of the whites.

In the year 1849, as a boy of eight, he saw the white men who came behaving queerly - stopping at places where there was no food for their animals and no good water for themselves; digging holes in the dry washes; sifting the sand through their fingers; and moving on to dig more holes - always digging. Later, he saw more white men come who fenced in their land - as though there were not enough to go around for everyone.

The white men brought equipment with them - equipment such as the Indians had never seen: axes, matches, steel knives. They brought money and the Indians learned its use.

George Inyo saw the beginning of a great industry when he began to help a white man, John Searles, scrape white stuff from a dry lake bed near Trona. Not even John Searles ever dreamed he was laying the foundation of large-scale development of potash, borax and other valuable salts.

George Inyo worked for Searles, whom he loved and trusted, for many years; about 1870, however, he began to long for his old home in the Panamint Mountains. There, where new mines were opening, he found work building roads and cutting timbers for the mines. He saw the roaring pioneer mining life of the little adobe town of Ballarat and he saw the country fill up with whites.

Today, almost blind, he lives on his little ranch with his crippled son. His wife, whom he loved dearly, is long since dead; his own time, he says, is drawing near.

SPECIAL TRACHOMA ADVISORY COMMITTEE HOLDS FIRST MEETING

By Dr. J. G. Townsend, Director of Health, Indian Service

The future trachoma program in the Indian Service has received much impetus through the appointment by the Secretary of a Special Trachoma Advisory Committee. This Committee, headed by Dr. Harry S. Gradle, of Chicago, who for the past year and a half has been Trachoma Consultant to the Indian Service, at one dollar a year, consists of:

Dr. Harry S. Gradle, Chicago, Illinois.
Dr. Lawrence T. Post, St. Louis, Missouri
Dr. William L. Benedict, Mayo Clinic, Rochester, Minnesota.
Dr. Louis S. Greene, Washington, D. C.

The first meeting of this Committee was held in the Washington Office November 10, 1937. Meeting with the Committee were the following officials of the Indian Office:

Mr. John Collier, Commissioner of Indian Affairs
Dr. J. G. Townsend, Director of Health
Dr. L. W. White, Assistant to the Director of Health
Dr. Polk Richards, Medical Director in Charge of
Trachoma Activities
Mr. Willard W. Beatty, Director of Education
Mr. Paul L. Fickinger, Associate Director of Education
Mr. Joseph C. McCaskill, Assistant Director of Education
Miss Georgia Collins, Senior Clerk
Miss Edna A. Gerken, Supervisor of Health Education
Miss Lela M. Cheney, Associate Supervisor of Indian Education
Dr. W. W. Peters, Medical Director, Navajo Area
Miss Elinor D. Gregg, Director of Nursing
Miss Sallie Jeffries, Assistant Supervisor of Nursing

The meeting lasted all day. Among the many important subjects discussed were, what the minimum qualifications of Specialist Physicians should be, the responsibility of the nurse and the teacher in the treatment of the disease, the feasibility of a closer administrative relationship between the Special Physicians and the several agencies, the importance of keeping better and more accurate records in order that the problem that actually exists can be better realized and appreciated, as well as many other phases of this problem which is a major one concerning the Indian Office.

CCC - ID CAMPS IN DISTRICT NUMBER TWO EXCEL IN ATHLETICS

By John Henry Mitchell, Camp Supervisor, District No. 2

Indians are born athletes, most of them, and the CCC - ID leisure-time program has given them the chance to excel in various sports and to display the fine qualities which go with good sportsmanship.

In the 1937 season the camp at Grand Portage, Minnesota developed a winning basket ball team and topped the North Shore League, of which it was a member. The League consists of five CCC camps and the two largest city teams in that district. They won two trophies - not only the championship trophy but also that awarded by the League for the highest rating of any team on the North Shore in all-round sportsmanship.

The new recreational building had not been constructed at the Grand Portage Camp when the season opened and the boys had to work out their plays with pencil and paper.

Last summer the Grand Portage Camp again excelled - by winning the baseball championship of the League.

Nett Lake Camp Makes Fine Showing

Up in the far north country close by the Canadian border and near the Nett Lake Indian village, the Nett Lake Camp has been operating for four years. It is one of the largest Indian CCC camps in the country and lies in the heart of a heavily timbered area. Deep winter snows and its extreme isolation would mean loneliness and leisure-time idleness for enrollees except for the varied activities planned for and by this group. A recreational building large enough for basket ball has proved our best investment and is in constant use. The camp canteen purchased a 16 mm. projector and shows weekly pictures. Supervised dances crowd the building once each month. The camp produced a strong baseball team last summer, which is a member of the St. Louis County League, made up from six CCC camps and nearby towns.

Lyle Howell, Senior Camp Assistant, conceived the idea that his camp should be represented at the Golden Glove Tournament held last March in Minneapolis. Himself a boxer of note, Howell trained a team and sent his two best boxers down to the tournament. Although neither boy had previous training, one succeeded in going

all the way to the finals, where he lost only on decision. The winner had previously been an enrollee at the Nett Lake Camp.

Camp Marquette's Winning Float

It takes two days to drive from Minneapolis to reach the Marquette Camp in the eastern end of the Upper Michigan Peninsula. One never goes there without being impressed with the beauty, cleanliness and homelike feeling of the camp. The Public Health Engineer who has inspected CCC camps in the district for three years said of Marquette in a recent report that "it is the best camp I have ever inspected."

The pride of enrollees for their camp is best illustrated by the fact that when they were invited to participate in the annual Upper Peninsula Pageant in 1935, they determined to send a float to the carnival that would do them credit. Out of more than 60 floats Marquette's was voted the best and was awarded the coveted \$50.00 prize. They repeated their victory in 1936 and with their second \$50.00 they purchased a good piano for the camp.

Field Day At Lac du Flambeau

Lac du Flambeau deserves special mention in the interest it has taken in sponsoring recreation among the four CCC units in the Great Lakes Jurisdiction. A field day is held every year at this camp and all these groups participate. More than 2,500 people attend these colorful annual events. The program is varied and includes inter-reservation baseball games, wood-chopping and wood-sawing contests, log-rolling and other aquatic events, a pow-wow and addresses by prominent speakers. The records for track and field events are improved yearly. A pow-wow and dance at night conclude the annual program which is enjoyed by hundreds of people from nearby communities.

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NEW PRESIDENT FOR INDIAN COUNCIL FIRE

The Indian Council Fire, Chicago, announces that H. E. Wilkes, Choctaw, a native of Savanna, Oklahoma, has succeeded William P. Wilkerson, Cherokee, as president of that organization.

CHEYENNE RIVER TRIBAL COUNCIL MAKES TOUR TO LEARN
RESERVATION ASSETS AND PLANS

By Arthur L. Holding, Range Supervisor

Cheyenne River Agency, South Dakota



Tribal Council On Reservation Tour
Visits Thunder Butte Day School

At the invitation of Superintendent Dickens, the Cheyenne River Tribal Council, accompanied by several of the Agency staff, made a three-day tour of the reservation to enable councilmen to familiarize themselves with current projects and with plans for the reservation's future development. The day schools at Four Bear,

Moreau River, White Horse, Green Grass, Bear Creek, Thunder Butte, Iron Lightning, Red Scaffold and Cherry Creek were visited. At several schools, good dinners were cooked and served by the students. At each school the visitors met with the teacher and pupils and discussed the work and aims of the school and the councilman representing the school's district spoke on the problems and plans of the area. The irrigated gardens at Four Bear, Swan Creek, Green Grass, Thunder Butte, Rattlesnake and Bridger were inspected; also the prospective irrigation garden sites at Moreau River and White Horse.

The road projects at Moreau River and Red Scaffold were visited; the large CCC reservoirs at Swan Creek, White Horse, Bear Creek and Rattlesnake; and a possible proposed site for a large Moreau River dam above Thunder Butte. In addition, other CCC - ID projects such as small dams, telephone lines and range improvement projects were observed.

We are convinced that this tour was of real value both to councilmen and to employees. Councilmen are familiar with conditions in their own districts, naturally, but some of them had had little chance to observe conditions on other parts of the reservation or to know reservation-wide range conditions as a whole. One

of our councilmen, in fact, who has lived on the northeast corner of the reservation for forty-one years, had never been to Cherry Creek Station in the southwest corner of the reservation. Some of the councilmen had never visited any of the other districts.

Councilmen who made the tour were: Luke Gilbert, chairman; Frank Ducheneaux (representing the Agency district); Henry Le Beau (Robertson); Edward Miner (White Horse); Gilbert Garreau and Charles Shaving (LaPlant); Felix Benoist (Green Grass); Justin Black Eagle (Thunder Butte); Walter Cummings (Promise); Thomas Eagle Staff and Charles In Amongst (Red Scaffold); John Black Bull (Bridger); John Little Cloud (Cherry Creek); and Albert Le Beau, Judge (representative from Four Bear).

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THE FORT HALL TRIBAL COUNCIL



A MESSAGE FROM FORT HALL, IDAHO

By Frank Randall

I have been here on this reservation all my life. I was raised here - my mother used to be the interpreter.

I am one of the oldest men among the grown men today what is trying to do the right thing to help the people on this reservation.

Since the Civil Service took effect on this reservation we have been treated better from then on. Years ago before the Civil Service, the Indians' word was just like nothing and we were ruled by the old chiefs who are now dead and gone. Today we are ruled by our council and we are getting along better than we did under the old chiefs and we are improving quite a bit on our reservation, especially on the farm and in stock raising. We have adopted the constitution by-law on this reservation, and we are progressing under this constitution.

I hope later on when the younger generation grows up they will be well educated. There are some few boys and girls that don't like to go to school, but later on they will look back and see where their big mistake was.

I like to keep well informed of what is going on so that I may help my people and tell them what is right and what is good for the reservation and also for the people.

From the Shoshone-Bannock Tevope.

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THIS YEAR'S CATTLE SALE AT FORT HALL TOPS PREVIOUS RECORDS

At the October cattle sale held at Fort Hall, Idaho, 972 cattle were sold at good prices. It was the largest sale in the history of Fort Hall.

MARY KILLS TWO'S PARTY

By Rev. Placidus F. Sialm, S. J.

Mary Kills Two announced the other day that she was going to give a feast to celebrate the baptism of her little grandchild, the first-born of one of her youngest daughters, Lydia. Sioux grandmothers have always been their grandchildren's second mother, the old Indians say. They have all the affection of mothers for the children of their sons and daughters. They naturally assume a large part of the care of the babies and their experience and interest is much depended upon by young mothers.

Mary Kills Two is especially interested in this new "takosha" (grandchild). Although she herself had a large family, death has claimed all her own daughters one by one, but Lydia. Her youngest child, Victoria, died of tuberculosis only a short time ago, just before the death of her husband, old Kills Two. Lydia and her husband, John Few Tails, and their baby are now all that Mary Kills Two has left in the world.

Mary had the feast announced beforehand, just as the Indians used to do in the old days. The Sioux always held a naming ceremony a few days after a child's birth. A messenger was sent around the camp to announce the celebration. Friends and kinsmen would gather around the tepee to congratulate the proud parents, who would in turn feast them and give away presents. Catholic Indians like Mary Kills Two, like to keep up the old custom in a Christian way.

Early in the morning the old grandmother came to the new mission church of Our Lady of Sorrows to assist at Mass, which was offered for her grandchild. She piously went to the Sacraments before beginning to get the big dinner ready.

About ten o'clock she came and asked me if I would take her to the camp in my automobile to get baby Few Tails. This I was glad to do, for John was working on a dam up along the creek and his wife and baby were there. Grandma took the baby herself and we went back to the mission. The dinner was to be in the basement of the church. Everything was then about ready. Guests were coming in from the four directions.

"Father, please, it will soon be time for dinner. Will you ring the church bell so that everybody will be here?" A few taps satisfied her.

When the basement hall was well filled, the ceremonies began. First the prayers, the songs and the speeches. Thus it was in the olden times. Indians expect instruction from their leaders and elders whenever there is a gathering. The speakers begin after a song. The missionary is expected, of course, to speak first. He tells them some of the parables of our Lord, which they all love to hear repeated and explained. The stories of the Gospel are never old, like their own stories, which are told and retold time after time and are always listened to with the same interest.

Next we all say some prayers in Sioux. Then the catechist speaks. After him, both men and women are called upon to say something too. Indian gatherings of this kind are real schools of instruction for young and old. It was thus that they passed on their tribal lore, their beliefs, their experience, renowned deeds of their heroes, and now, their Catholic practices and the memory of the good old people.

Next, grandma rose up and took her "takosha" around to all of the guests, so that everyone might shake hands with the smiling little baby. She was happy and proud as all her friends touched the baby's hand in pledge of friendship. The old ties of blood and friendship are still strong among these people and mean much to them.

Finally, the meal began. The waiters filled plates and cups with plenty of good substantial food. Enough was left to fill buckets, which guests could take home for another good meal. When pots and kettles were empty, everybody was happy and thankful. Prayers after dinner were not forgotten. Over a hundred people had been fed, hungry people. No birthday party could have been finer. This was indeed the spiritual birthday party of the child; its baptism is what had moved the grandmother to give this feast to her friends. Reprinted from "The Indian Sentinel."

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FIRST ANNUAL HOPI FAIR HELD AT ORAIBI, ARIZONA

The Hopi Indians held their first fair at the new Oraibi School on October 22. Exhibits included sheep, horses, mules, poultry, farm crops, examples of baking, canning, sewing, and arts and crafts work; and also a baby contest.

Competition was especially keen in the class for saddled horses. Fine corn was exhibited among other foodstuffs and there was an interesting group of entries for colored beans. Superintendent Hutton writes that the Hopis are already talking of the fair they will have next year.

NAVAJO - HOPI HEALTH PERSONNEL MEET



Twenty-one physicians, 22 nurses and 19 others attended the largest medical-nursing conference ever held in the Navajo-Hopi areas on September 25 and 26, at Winslow, Arizona.

Under the leadership of Dr. Estella Ford Warner, Medical Director, District No. 8, Albuquerque, who had conducted a three-weeks' survey during which time she lived and worked with the various field nurses, the very important subject of Public Health Nursing in Navajoland was discussed in terms of objectives, survey and future policy. Dr. Frank J. Bullard led the discussion on dental problems in Navajo-Hopi area. Through the courtesy of Mr. Park, manager of the Rialto Theater, the American Medical Association-United States Public Health Service eight-reel sound film "Syphilis" was shown on Sunday morning as well as several other 16-millimeter films secured by Dr. Paul Vietzke.

This gathering was singularly successful in promoting understanding of common problems and esprit de corps.

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS - INDIAN DIVISION

Fire Season Over At Yakima (Washington) The fire season has been officially closed - much to the joy of the enrollees who no longer have to take a chance of remaining in camp on "fire duty" over the week-end. Except for a certain few who must remain in camp, all of the boys may now go to town together.

The weather has taken a change toward rain, making a further reduction in fire hazards. If the dampness continues, it will be only a short while before roadside burning will begin. Right now, most of the crew is piling the brush along the roads in preparation for the burning and are only waiting for the right conditions to start the burning. Carl Ward, Foreman.

Safety Discussion At Colorado River (Arizona) Last Thursday morning a safety discussion was held. Each enrollee present told what careless mistakes he had made during the week which might have caused an accident and each agreed not to make the same mistake again. Forrest M. Parker.

Activities At Taholah (Washington) Due to the excessive amount of rain which we have had here, it has been necessary to do a lot of work in order to keep the channel clear of floating debris.

During their leisure time the boys try their luck at fishing and when lucky, a fish "feed" is very enjoyable. Sunday a couple of the boys caught a mess of trout and we had them for dinner. George Cummings.

Dam Construction At Salem Indian School (Oregon) The weather has made conditions for working on Project #17 fair. Dam #4 has presented several unusual problems. We have been crowded for space and it has been necessary to go down several additional feet to find a solid natural foundation. About 40,000 gallons of water seepage had to be pumped out. Fifteen cubic yards of brown sandy clay was excavated. Richard H. Allen.

Well Construction At Potawatomi (Kansas) One well has been completed on the Kickapoo Reservation and the well crew is now working on the Charles Green Well.

The other crews on the Kickapoo have been uncovering rock to be quarried for structures in terrace outlets and walling of wells under construction. The major portion of the Kawkeka-Green 160 acres now being terraced will be drained into a uniform 75-foot sodded channel which the men are now constructing. We hope to utilize this grassed outlet to serve as a terrace outlet and at the same time produce a mixture of brome grass and alfalfa. A minimum of structures will be built in this area. P. Everett Sperry.

First-Aid Classes Held At Sells (Arizona) The usual first-aid class was held with an attendance of twenty-one. The class is getting along very well and the only thing that is slowing us up is the lack of first-aid manuals. James H. Pemberton.

Truck Trail Maintenance At Tulalip (Washington) A few men are engaged in maintenance work on Project #21 which consists of cutting small broadleaf sprouts and disposing of the year's accumulation of debris. A good showing is being made, considering the number of men engaged on the project.

The trail has recently been maintained with grader and some culverts were installed where drainage was inadequate. This will put the road in excellent condition for the winter months.

A few men are continuing work on Project #20 which consists of surface clearing in the timber. This will make a fine park to be adjacent to the cemetery. Theodore Lozeau.

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A MESSAGE FROM FORT HALL, IDAHO

By Frank Randall

I have been here on this reservation all my life. I was raised here - my mother used to be the interpreter.

I am one of the oldest men among the grown men today what is trying to do the right thing to help the people on this reservation.

Since the Civil Service took effect on this reservation we have been treated better from then on. Years ago before the Civil Service, the Indians' word was just like nothing and we were ruled by the old chiefs who are now dead and gone. Today we are ruled by our council and we are getting along better than we did under the old chiefs and we are improving quite a bit on our reservation, especially on the farm and in stock raising. We have adopted the constitution by-law on this reservation, and we are progressing under this constitution.

I hope later on when the younger generation grows up they will be well educated. There are some few boys and girls that don't like to go to school, but later on they will look back and see where their big mistake was.

I like to keep well informed of what is going on so that I may help my people and tell them what is right and what is good for the reservation and also for the people.

From the Shoshone-Bannock Tevope.

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THIS YEAR'S CATTLE SALE AT FORT HALL TOPS PREVIOUS RECORDS

At the October cattle sale held at Fort Hall, Idaho, 972 cattle were sold at good prices. It was the largest sale in the history of Fort Hall.

MARY KILLS TWO'S PARTY

By Rev. Placidus W. Sialm, S. J.

Mary Kills Two announced the other day that she was going to give a feast to celebrate the baptism of her little grandchild, the first-born of one of her youngest daughters, Lydia. Sioux grandmothers have always been their grandchildren's second mother, the old Indians say. They have all the affection of mothers for the children of their sons and daughters. They naturally assume a large part of the care of the babies and their experience and interest is much depended upon by young mothers.

Mary Kills Two is especially interested in this new "takosha" (grandchild). Although she herself had a large family, death has claimed all her own daughters one by one, but Lydia. Her youngest child, Victoria, died of tuberculosis only a short time ago, just before the death of her husband, old Kills Two. Lydia and her husband, John Few Tails, and their baby are now all that Mary Kills Two has left in the world.

Mary had the feast announced beforehand, just as the Indians used to do in the old days. The Sioux always held a naming ceremony a few days after a child's birth. A messenger was sent around the camp to announce the celebration. Friends and kinsmen would gather around the tepee to congratulate the proud parents, who would in turn feast them and give away presents. Catholic Indians like Mary Kills Two, like to keep up the old custom in a Christian way.

Early in the morning the old grandmother came to the new mission church of Our Lady of Sorrows to assist at Mass, which was offered for her grandchild. She piously went to the Sacraments before beginning to get the big dinner ready.

About ten o'clock she came and asked me if I would take her to the camp in my automobile to get baby Few Tails. This I was glad to do, for John was working on a dam up along the creek and his wife and baby were there. Grandma took the baby herself and we went back to the mission. The dinner was to be in the basement of the church. Everything was then about ready. Guests were coming in from the four directions.

"Father, please, it will soon be time for dinner. Will you ring the church bell so that everybody will be here?" A few taps satisfied her.

When the basement hall was well filled, the ceremonies began. First the prayers, the songs and the speeches. Thus it was in the olden times. Indians expect instruction from their leaders and elders whenever there is a gathering. The speakers begin after a song. The missionary is expected, of course, to speak first. He tells them some of the parables of our Lord, which they all love to hear repeated and explained. The stories of the Gospel are never old, like their own stories, which are told and retold time after time and are always listened to with the same interest.

Next we all say some prayers in Sioux. Then the catechist speaks. After him, both men and women are called upon to say something too. Indian gatherings of this kind are real schools of instruction for young and old. It was thus that they passed on their tribal lore, their beliefs, their experience, renowned deeds of their heroes, and now, their Catholic practices and the memory of the good old people.

Next, grandma rose up and took her "takosha" around to all of the guests, so that everyone might shake hands with the smiling little baby. She was happy and proud as all her friends touched the baby's hand in pledge of friendship. The old ties of blood and friendship are still strong among these people and mean much to them.

Finally, the meal began. The waiters filled plates and cups with plenty of good substantial food. Enough was left to fill buckets, which guests could take home for another good meal. When pots and kettles were empty, everybody was happy and thankful. Prayers after dinner were not forgotten. Over a hundred people had been fed, hungry people. No birthday party could have been finer. This was indeed the spiritual birthday party of the child; its baptism is what had moved the grandmother to give this feast to her friends. Reprinted from "The Indian Sentinel."

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FIRST ANNUAL HOPI FAIR HELD AT ORAIBI, ARIZONA

The Hopi Indians held their first fair at the new Oraibi School on October 22. Exhibits included sheep, horses, mules, poultry, farm crops, examples of baking, canning, sewing, and arts and crafts work; and also a baby contest.

Competition was especially keen in the class for saddled horses. Fine corn was exhibited among other foodstuffs and there was an interesting group of entries for colored beans. Superintendent Hutton writes that the Hopis are already talking of the fair they will have next year.

NAVAJO - HOPI HEALTH PERSONNEL MEET



Twenty-one physicians, 22 nurses and 19 others attended the largest medical-nursing conference ever held in the Navajo-Hopi areas on September 25 and 26, at Winslow, Arizona.

Under the leadership of Dr. Estella Ford Warner, Medical Director, District No. 8, Albuquerque, who had conducted a three-weeks' survey during which time she lived and worked with the various field nurses, the very important subject of Public Health Nursing in Navajoland was discussed in terms of objectives, survey and future policy. Dr. Frank J. Bullard led the discussion on dental problems in Navajo-Hopi area. Through the courtesy of Mr. Park, manager of the Rialto Theater, the American Medical Association-United States Public Health Service eight-reel sound film "Syphilis" was shown on Sunday morning as well as several other 16-millimeter films secured by Dr. Paul Vietzke.

This gathering was singularly successful in promoting understanding of common problems and esprit de corps.

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS - INDIAN DIVISION

Fire Season Over At Yakima (Washington) The fire season has been officially closed - much to the joy of the enrollees who no longer have to take a chance of remaining in camp on "fire duty" over the weekend. Except for a certain few who must remain in camp, all of the boys may now go to town together.

The weather has taken a change toward rain, making a further reduction in fire hazards. If the dampness continues, it will be only a short while before roadside burning will begin. Right now, most of the crew is piling the brush along the roads in preparation for the burning and are only waiting for the right conditions to start the burning. Carl Ward, Foreman.

Safety Discussion At Colorado River (Arizona) Last Thursday morning a safety discussion was held. Each enrollee present told what careless mistakes he had made during the week which might have caused an accident and each agreed not to make the same mistake again. Forrest M. Parker.

Activities At Taholah (Washington) Due to the excessive amount of rain which we have had here, it has been necessary to do a lot of work in order to keep the channel clear of floating debris.

During their leisure time the boys try their luck at fishing and when lucky, a fish "feed" is very enjoyable. Sunday a couple of the boys caught a mess of trout and we had them for dinner. George Cummings.

Dam Construction At Salem Indian School (Oregon) The weather has made conditions for working on Project #17 fair. Dam #4 has presented several unusual problems. We have been crowded for space and it has been necessary to go down several additional feet to find a solid natural foundation. About 40,000 gallons of water seepage had to be pumped out. Fifteen cubic yards of brown sandy clay was excavated. Richard H. Allen.

Well Construction At Potawatomie (Kansas) One well has been completed on the Kickapoo Reservation and the well crew is now working on the Charles Green Well.

The other crews on the Kickapoo have been uncovering rock to be quarried for structures in terrace outlets and walling of wells under construction. The major portion of the Kawkeka-Green 160 acres now being terraced will be drained into a uniform 75-foot sodded channel which the men are now constructing. We hope to utilize this grassed outlet to serve as a terrace outlet and at the same time produce a mixture of brome grass and alfalfa. A minimum of structures will be built in this area. P. Everett Sperry.

First-Aid Classes Held At Sells (Arizona) The usual first-aid class was held with an attendance of twenty-one. The class is getting along very well and the only thing that is slowing us up is the lack of first-aid manuals. James H. Pemberton.

Truck Trail Maintenance At Tulalip (Washington) A few men are engaged in maintenance work on Project #21 which consists of cutting small broadleaf sprouts and disposing of the year's accumulation of debris. A good showing is being made, considering the number of men engaged on the project.

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